EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL.—PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." *St. Paul.*

VOL. II. [NEW SERIES.] UTICA, N. Y., SATURDAY, JULY 9, 1831. NO. 28.

Communications.

MINUTES

OF THE PROCEEDINGS OF THE BLACK RIVER ASSOCIATION OF UNIVERSALISTS.

1. The ministers and delegates composing the Black River Association of Universalists, of New-York, met, agreeably to adjournment, at Watertown, Jefferson county, on Wednesday, the 15th of June, 1831—and after uniting in prayer with Br. A. B. Grosh, proceeded to organize the Council, by choosing Br. PITT MORSE *Moderator*, and Br. *Dolphus Skinner*, Clerk.

2. Invited the ministering brethren of other Associations, who may be present at this session, to take a seat in Council.

3. Appointed Brs. C. G. Person, P. Morse, and A. Wood, a committee to receive requests for letters of fellowship and ordination.

4. Heard and accepted the report of the Committee of Discipline for the last year—which was, that no complaints had been laid before them.

5. Appointed Brs. P. Morse, C. Calhoon and W. Patridge, a Committee of Discipline for the ensuing year.

6. Appointed Brs. P. Morse and A. Wood, ministers, and Brs. N. M. Woodruff, of Watertown, and Homer Collins, of Turin, Lewis co., laymen, delegates to represent this Association in the New-York Convention of Universalists, at Utica, on the 2d Wednesday in May, 1832.

7. Adjourned to meet again after the public services.

8. Met again in Council, and received several new delegates, and heard their representations of the state and condition of their respective societies—found them, in general, expressive of firmness in the faith, and moderate prosperity in the cause of truth.

9. Introduced the subject of a Literary Institution, as proposed by the New-York Convention and seconded by the Central Association.

10. Adjourned till eight o'clock, to-morrow morning. Prayer by Br. Eli Ballou.

11. Thursday morning, June 16, met in Council and united in prayer with Br. B. H. Fuller.

12. Resumed the consideration of the subject of a Literary Institution, under discussion last evening, and after more mature and full discussion,

Resolved, unanimously, That this Association approve of the recommendation of the N. York Convention of Universalists, and the proceedings of the Central Association in relation to the establishment of a Literary Institution at Clinton, as soon as may be, and that we will unitedly and severally use our influence and efforts to carry the same into effect.

14. *Voted*, That Br. Pitt Morse prepare the minutes of the proceedings of this Association for the press, accompany them with a Circular, and that the same be published in the Magazine and Advocate.

15. Adjourned to meet at the village of Champion, on the third Wednesday and Thursday in June, 1832. P. MORSE, MODERATOR.

D. SKINNER, *Clerk.*

MINISTERING BRETHREN PRESENT.

P. Morse, Watertown: C. G. Person, Canton; A. Wood, Antwerp: S. W. Fuller, Boonville; A. B. Grosh and D. Skinner, Utica; B. H. Fuller and Eli Ballou, Potsdam.

ORDER OF PUBLIC SERVICES.

WEDNESDAY MORNING.

1. Introductory prayer by Br. A. Wood. 2. Sermon by Br. S. W. Fuller—Text, Jer. viii: 11. 3. Concluding prayer by Br. B. H. Fuller.

AFTERNOON.

Funeral of widow Eleanor Goodale. 1. Introductory prayer by Br. P. Morse. 2. Sermon by Br. D. Skinner—Text, 2 Samuel xiv: 14. 3. Concluding prayer by Br. A. B. Grosh.

EVENING.

1. Introductory prayer by Br. Eli Ballou. 2. Sermon by Br. A. B. Grosh—Text, 2 Corinthians xii: 9. 3. Concluding prayer by Br. C. G. Person.

THURSDAY MORNING.

1. Introductory prayer by Br. S. W. Fuller. 2. Sermon by Br. A. B. Grosh—Text, John v: 3. 3. Concluding prayer by Br. E. Ballou.

AFTERNOON.

1. Introductory prayer by Br. A. B. Grosh. 2. First Sermon by Br. C. G. Person—Text, Romans x: 4. 2. Sermon by Br. D. Skinner—Text, Psalms xc: 14. Concluding prayer by Br. A. Wood.

Public services were also performed Tuesday and Thursday evenings.

CIRCULAR LETTER.

To all believers within its bounds—to all who love our Lord Jesus Christ in sincerity—to all those for whom a Saviour died—to the vast family of the redeemed, wherever this epistle may come, the Black River Association of Universalists, in the State of New-York, sendeth salutations of peace and love.

Beloved brethren, the Supreme Author and ruler of all things has been pleased to grant us the inestimable privilege of holding the *ninth* annual session of this Association, in a manner truly consolatory to our hearts, and in circumstances which cannot be effaced from our minds. The sessions of this body are annually becoming more and more interesting, useful and influential. Never, since its establishment, have we had, in all respects, a time so truly refreshing from the presence of the Lord. From on high, a voice seems to proclaim to an astonished world, "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

On meeting our friends from abroad, there was evidently a reciprocation of the kindest, holiest and most beneficent feelings of our nature: which continued while we mingled in social converse—in the deliberations of a council perfectly harmonious—and in the devoutly solemn and soul-satisfying services of the sanctuary of our God. The heavens, surcharged with almighty goodness, descended in copious showers of mercy on crowded congregations of sincere worshippers, while the glistening tear of gratitude portrayed the overflowing joy of many a believing heart. We experienced the fulfilment of the following testimony—"give ear, O ye heavens, and I will speak, and hear, O, earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I publish the name of the Lord; ascribe ye greatness unto our God. He is the rock, his work is perfect, for all his ways are judgment: a God of truth, and without iniquity, just and right is he."

Intelligence received from various parts of our limits, furnished the assurance of steadfastness in the faith once delivered to the saints, and a gradual extension of the knowledge of impartial grace. But there is obviously too much remissness among some who profess Universalism. Christ says, "if ye love me keep my commandments." How can we give evidence of our love to God, except by our obedience to his commands?

In relation to the establishment of a Literary Institution, where our youth may range through the regions of science, untrammelled by prejudice, uncontrolled by sectarianism, unawed by bigotry, and unmolested by the rantings of wild enthusiasm, there was but one voice in our council—there will be but one voice among Universalists in this State. The imperious necessity, as well as great utility of such an Institution amongst us, is forcibly illustrated by the disgraceful occurrences which have transpired within a few weeks past, at an Academy in this county, *in a revival of fear;* when the school was closed for many days in succession, when the students, unprotected by parental vigilance, and remote from the paternal mansion, were haunted day and night by fanatics, who succeeded in bringing a majority of them into the belief that God is an *enemy* to man! It was a revival of *confusion*, resulting, in some cases, in positive *insanity!* How long shall it be to the end of these degrading commotions? Will not every philanthropic heart and every intelligent mind be actively engaged in delivering the youth from such thraldom, and community from the outrage of all that is sober, decent and wise?

The present is a time which calls for the redoubled exertions of every friend to benevolence, holiness and truth. When we look around us and behold the simultaneous, preconceived, and powerful exertions of those who believe in the endless anger and partiality of God, to inspire others with the same terror, which has seized their own minds—while from all quarters we hear of their attacks upon the doctrine of universal grace, and upon the characters of its advocates and professors, *when there is no reasonable opportunity for a reply, or the privilege of reply is denied*—when we notice the many unfounded reports which are in circulation, concerning the *conversion* of Universalists to the horror-inspiring faith of some partial system of *barbarity*—when we see such a total want of

that divine *charity*, which is the bond of perfectness, without which all pretensions to religion are vain, as is evinced by our opposers, when they refuse to admit that we are *Christians*—when we see the fires of discord and fanaticism destroying the peace of families, separating "very friends," and raging like a whirlwind of desolation in the very bosom of society, we are reminded of the language of the revelator. "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

All those who believe in the "common salvation" should recollect that "it is good to be zealously affected *always* in a good thing." Arm yourselves with eternal vigilance. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity!"

Those who labor in word and doctrine are in duty bound to regard the Apostolic injunction, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." In the language of the Redeemer, "the harvest truly is great, but the laborers are few; pray, ye, therefore, the Lord of the harvest, that he would send forth laborers into the harvest." "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, and settle you. To him be glory and dominion forever and ever. Amen."

Per order, P. MORSE.

[*For the Magazine and Advocate.*]

ON THE TERM HEAVEN.

When leaving his native country for a distant land, how extremely natural to the traveller, to endeavor to obtain ample and correct information of the one he is going to—how eager is he to acquire correct information of its situation, productions, and climate, state of society, and manners of inhabitants. How natural for the traveller to seek the plainest information; and how little would he feel satisfied with a mere fanciful or poetic description of the said territory; rather would he seek for simple well authenticated facts.

We call ourselves travellers to another, and a better country; are all with rapidity hastening there, but seem not very anxious inquirers concerning the port we are bound to, or the land of our future abode.

We inquire of those whom custom, or education has bid us call guides, and receive answers clothed in metaphor, obscured by poetic imagery and romantic language—which seems to cheer our journey, and satisfy our minds, from the information we suppose our guides possess, and indeed our confidence seems to increase in proportion to the vagueness of the answers we receive, or the equivocal terms in which they are expressed.

The popular ideas of Heaven are most romantic and poetic, yet are received for substantial truth. We are told in the nursery, and have it confirmed from the pulpit, that heaven is somewhere *above* the earth, in the skies, a *place* of light and glory, where the great Supreme holds his courts, and reigns personally. We are told of oceans of bliss, mansions of glory, of floods of dazzling light, streets paved with gold, and walls of precious stones, eternal springs, rivers of bliss, and perpetual sunshine. Our companions pure intelligences, whose motions are quick as sunbeams, who are to be our associates, and servants forever. Our employment ceaseless praises, perpetual hallelujahs and eternal devotions, with palm branches in our hands, casting golden crowns at the feet of the Supreme, forever to enjoy extatic bliss, and overpowering joys.

The term heaven, is equivocal, and has at least two other meanings, or ideas attached to it. The word heaven, or in the plural heavens, is understood by the bulk of mankind to mean the visible concavity seen above our heads, and bounded by the blue sky, containing the clouds, thunders, sun, moon, and stars; this is the place where mankind (if no gigantic crime stand in the way) expect to take up their abode for ever, to ascend up to it at death, and find rest and peace.

The next idea produced by the word, heaven, is that of the astronomer; he bounds not his ideas to the blue concave arch, but lifts his tube, and to his atonished senses, finds stars beyond stars, suns beyond suns, and systems beyond systems. He enters into the boundless field, collects his scattered thoughts and overwhelming ideas, and attempts by numbers to calculate their distances, "to fathom their profound," and to measure the space in which they roll.

Although he is able most correctly to determine the periods and revolutions of some, the many balk all powers of numbers; he finds what he calls heaven, filled with suns, whose numbers increase in proportion to the powers of his telescope, and whose light, although the quickest of all principles, has not perhaps had sufficient time, since the creation to arrive at our planet. How natural for a man thus employed, a mind thus exploring, to inquire after the great Architect, and with the most intense curiosity exclaim, "His planet, where?"

The general received views of heaven, as an abode for departed spirits, and called the separate state, is so full of visionary terms, they cannot satisfy the inquiring mind.—Such answers and descriptions would ill satisfy emigrants, who seek a better country than their native one: all athirst for information, they would scorn such directors, and laugh at their pretended knowledge.

Divines forget, that when they describe heaven as the seat of the great King eternal, and the residence of the Deity, they forget, that the heavens, even the heaven of heavens, cannot contain *him*, that all space is too limited for his abode. That he is a being whose center is *every where*, and whose *circumference is nowhere*. We are creatures of a day, subject to time and place, and by association, affix the ideas of time and locality to all things near, or remote from us. It is no breach of piety, no misuse of language, to affirm of the Deity that, he is no where, that is, *confined to no place*, or residing in no planet, or fixing his peculiar residence in any part of his vast domains; it would be making him *stationary*, and surely we degrade him, when we bound his peerless majesty to time, or space.

The heaven of divines, is *unscriptural* and *absurd*, as the abode of pious spirits. It is *unscriptural*, as it gives the idea of a local Deity, who has his residence in a certain part of space, and contracts our thoughts of his immensity and ubiquity, as existing every where. David had not such views of the Deity, when in the 139th Psalm, he exclaims, "whither shall I go from thy spirit?—whither shall I flee from thy presence?" &c. It is *absurd*, to suppose the spirits, or souls of saints *ascend* upwards to this place of bliss: Its absurdity is at once apparent when we reflect on it in connexion with the well known diurnal motion of the earth. For example, a man of piety expires at New-York, at six o'clock in the morning, and his soul immediately ascends upwards to heaven; his friend of equal piety, expires at twelve o'clock the same day, or six hours later, and his soul is understood to fly upwards to heaven also, not recollecting that through the motion of the earth they go at right angles, with each other, and continuing the same course, could never meet; while a mutual friend of both dies at six o'clock the same evening, and would take an opposite direction from his first friend, without a chance of ever meeting.

Could we, when reflecting, or speaking of heaven, divest our minds of the idea of *place* or locality, and instead of calling it a *place* of rest, call it a *state* of rest, we should be free from absurdity, and perhaps arrive at more scriptural views. It is, in reality a *state* of being, a *state* of blessedness, or happiness. By attaching the idea of a state of being to the word heaven, our conceptions of "him who fills all things" are enlarged, and our devotion increased.

Thus, when we address him by the well known form of "Our Father, who art in heaven," if we understood it to mean, Him who dwells, or exists in a state of eternal blessedness, we at once drop the idea of locality; and the pleasing thoughts of his ubiquity and eternity rush on us, and increase our piety, and confidence in him.

By establishing the locality of heaven, the locality of a hell, as a *place* made to contain the departed spirits of wicked men, was the natural consequence; and by associating with it, the description which the sacred writings give of Tophet, or the valley of Hinnom, the imaginary receptacle of defunct vice, is in very deed, enough to "harrow up the soul, and make the hairs to stand on end." An engine of prodigious power, and it has been in all ages in the hands of crafty men, to gain believers to a dogma, or a subscription for pious purposes.

To show the absurdity, it is only necessary for one moment to reflect, that fire and brimstone can have no influence, or cause pain, to any but *coporeal material substances*. The Orthodox teach that the *spirit*, the *intellectual* part of man, only goes there

before the general resurrection, (as we all see the body returns to its original constituent principles,) therefore wicked souls cannot be affected by raging fire, or their breath stopped by the fumes of sulphur.

Call it a *state of suffering*, where keen reflection on conscious guilt, is a natural feeling and consequence, and whence proceed the incipient springs of compunction, and desire of reformation, and something like rationality is the result.

If you will have a locality of spirits, say, virtuous and vicious spirits range in the same place, the state of each, as to pleasure and pain, caused alone by the consciousness of past events. The society of the bad, cannot vitiate the good, and the wicked may be improved by the conversations of the holy. It is, however, full as rational as the idea, that heaven and hell, are situated so near to each other that the different inmates hold colloquies, or the blessed, occasionally take a peep at the suffering of the damned, in order to increase their own felicity.

Let poets enjoy without molestation the regions of fancy, their figures and metaphors; but Christian divines should act like philosophers, not amuse by sound, or convey information in vague or equivocal language. The stations they fill, and the salaries they enjoy, ought to inspire them with noble motives: and it is time a judicious public demand it of them. NEMO.

June 19, 1831.

[*For the Magazine and Advocate.*]

TO THE PUBLIC.

☞ A PROTEST. ☜

The various, and extensive, and unusual excitements, among the religious opponents of Universalism, and the success which has, in some instances attended their efforts, have undoubtedly caused high exultation and joy in the minds of their leaders, who, perhaps, imagine they are fast approaching to a complete conquest over all the minor denominations professing the Christian name.—Should each one implicitly believe in, and judge from reports of revivals said to be working wonders in some *distant region* of the South, the West, the East, or the North, there would, generally, be but one mind on the subject. But such reports never, to my knowledge, have corresponded with the facts of the case, but have always been exaggerated. I have no disposition to disguise any of the advances which the Orthodox have made toward evangelizing the world—nor would I blight their laurels, nor rob them of their honors—I will not conceal from the public, the measures to which professed Christians have resorted in this State, (N. York,) and in others, for *purely religious* purposes! These measures constitute the subject against which we now enter our solemn and decided Protest, and to which we would call, and on which we desire to fix the deep attention and interest of the American people, in general, and of the liberal portion of them in particular. I shall, at present, take special notice of but one branch of their conduct, in getting up, and in rendering successful, their revivals.

It is well known to every careful observer, and cannot have wholly escaped the notice of the indifferent, that the Orthodox, during the last ten years, to date no further back now, have been artfully and vigorously grasping, and industriously pushing every possible measure to bring the people of this country under the ghostly bondage of ecclesiastical tyranny. In view of the progress they imagined they had made toward this consummation, about six years since, a *Circular* was issued, bearing the *stamp* and *image* of the dominant order, in which the writer, and his partizans, felicitated themselves,

1. On what they then called "*a well-founded prospect*" of bringing about "*the establishment of a National Tract Society at New-York.*" And we know, that very few persons can be at a moment's loss respecting the *denomination* or the *individuals*, who figured most in effecting this establishment. This circumstance proves incontestably, the *parentage* of this *Circular*, and the Orthodox never have denied, *and dare not deny*, that they not only gave birth to the *Circular*, but to the *very letter*, they also took the management in establishing the proposed "National Tract Society," and the "*responsibility of dictating* (thro' their tracts) *to millions of immortal souls.*"

2. By the influence of their combined operations, they imagine they "have a good right to conclude," that the "*concert* among *the higher orders of society*, as to religious worship, with a favorable disposition to the distribution of *religious* (Orthodox) *tracts, properly* (i. e. *popularly*) *composed*, will issue in *a wise NATIONAL CREED*;" so that "*missionaries and divines*" may no longer be sent out "to preach the word of life, with discordant and conflicting views." The manner in which these "*discordant and conflicting views*" are to be done away, is to be,

3. "By enlisting moral and religious (Orthodox) and consequently NUMERICAL FORCE in the cause of religion, (i. e. *Orthodox religion*) by which "all the opposition of *infidelity* (i. e. of whatever is opposed to popular Orthodoxy) ☞ *will be borne down and overpowered.*" Besides the crushing power of *numerical force*, which according to Dr. Ely's estimate, might be swelled to "*half a million of voters*," from the *Presbyterian churches alone*, (see his oration,) this Circular says it is "the *business of government* to produce *unanimity and concord* BOTH in our *civil* and *religious* institutions."

4. This Orthodox Circular says, "a reference to the state of Christianity in England, furnishes an ample solution of this position." [The position here assumed, is, that the *American government* ought "*to produce* unanimity and concord, *both in our civil and religious institutions*," after the example of *England*.] The Circular adds, "A great majority of the people there, (in England,) are reconciled to the *established order (!)* and unite in giving their support to the State. I do not say this, because I am an Episcopalian, for I am not; but to *force the necessity of unanimity in the prevailing* (which is *positively the Orthodox*) *religion of the State*; or *making it National* [hear!] in its *form, tendency* and *operation*." In this Circular we have the *popular* definition of the word *orthodox*, which settles the subject, and legalizes the ridiculous use of the term. It says, "*That may be considered Orthodox which has the most adherents*—." Any thing *may become Orthodox*, according to this explanation.

5. This Circular proposes a *national religious uniform dress*, or "*costume*," for the *clergy*—such a dress as "would be *solemn*, and *imposing*, and which *(dress to be sure) would secure* to the *sacerdotal (priestly) character*, that *reverence* which is *due* to it." Remember, this is to be effected by the "*national costume*." Thus, they

> "——drop the man in their account,
> And note the *mantle* into *majesty*."

But along with the "*solemn* and *imposing*" influence of a "*national costume*"—"the *emblems of worship*, properly prepared and arranged," (that is, *as the Orthodox shall dictate*,) are to be "*approved* by a *majority* of the nation." *All* is to be *national*.

6. The authors of this Circular, think, that "these (the foregoing) *anticipations* may be further realized, *in securing from Congress an appropriation of a portion of the public lands*, to a limited, yet *sufficient number of the clergy*, and for a well defined *(Orthodox)* course of education."

7. These champions for a "*religious party in politics*—a *national creed*, and *costume*, and a *settled form*," nearly threaten the *American government with political paralysis*, if the ghostly claims which they have set up, do not meet a legal sanction, and to awe "the powers that be" into this measure, for the production of "*pious unanimity*," they point to "the *want* of it in the *late war*, when the influence of many *disaffected clergymen*, was *powerfully*, and *successfully* exerted to *paralyze the energy and operations of government*." How much does this come short of telling us, that many disaffected clergymen "turned *tories* and *traitors* to their country, in the late war," and that a similar, but more *extensive*, and therefore a more *fatal* disaffection among the popular clergy may be expected, to "*paralize* the *energy* and *operations* of government," should "wars and troubles" again ensue, unless the Orthodox are exclusively sanctioned and supported by the laws of the land? The *conduct* of the Orthodox has fully, and *practically* illustrated their purposes for the amalgamation of church and state, which furnishes the best comment upon this treasonous Circular.

Not much varying from the time of issuing the above Circular, as subsequent operations sufficiently proved, there was an extensive correspondence among the Orthodox clergy, in different and distant parts of the country, and communicated by them to their respective deacons and confidential members, on the subject of bringing about *simultaneously*, in places remote from each other, a revival of religion in the Orthodox church by

es. The clergy manifested uncommon zeal and engagedness; and many of them were converted for the *first time*, though they had been preaching for years, and been the means of converting many sinners. The *deacons*, and *confidential male members and pious matrons* became exceedingly stirred up with zeal and holy fervor, in almost every direction. The children of church members were importuned, threatened, or frightened by their parents and the clergy—and taken into the church. These new converts then received their lessons, and were despatched as messengers to their former companions and associates, who, in their turn were importuned, and terrified into the church, or abandoned to dread reprobation! Next, *committees* were appointed by the churches to visit every house, store and shop, to warn the people to flee from the wrath to come. These excitements arose and prevailed, in different and remote towns and cities, *nearly at the same time*. This *simultaneous operation* was produced by the clergy, in order to favor the impression, which they industriously labored to make upon the public mind, that these awakenings were brought about by a being, who could be present, at the same time, in more places than one—and, that, therefore they were the work of God.

As soon as the public were supposed to be ripe for the event, the *Pioneer*, or Sunday-keeping line of stages, was established, under the sanction of the Orthodox churches, by whom heavy contributions were made for its support. Petitions, groaning under the subscriptions of *children* belonging to the Orthodox Sunday Schools, were sent into Congress, praying that body to close the Post offices on the first day of the week, and transfer the mail to the Pioneer line. The legislature of this State, (N. Y.) was petitioned to order the canal locks closed, and all boats stopped, on the first day of the week. In all these projects, the "Christian party in politics" failed. It is true, they established and run, for a time, their stages—but the line has fallen,—and with it have fallen the fortunes of many who engaged in the enterprise, who were before in flourishing and independent circumstances.

The ill success and final fall of the Pioneer line, convinced the Orthodox of their want of farther strength, before they could accomplish their purposes, and the knell of its death had no sooner died upon the breeze, than they immediately commenced, with renewed zeal, and redoubled effort, their revival operations. And who cannot guess their object? Had their petitions to Congress prevailed, and their line of stages succeeded, would the country have been revisited with these phrenzied excitements, called revivals of religion? NO. It is impossible to believe that it would. They now perceive, when it is too late for a speedy remedy, that they were too hasty. Their efforts are now taxed to the very utmost, and revivals are spreading throughout the States. They report their hundreds, yea, thousands, of converts, and every order of professors, is giving way before the terror of their arms. Deists, Atheists, Antinomians and Universalists, are promiscuously thronging the Orthodox anxious seats. Almost every Universalist minister, and nearly all the influential members of the order, *if Orthodox reports be true*, have been converted over, and over again, in the regions where these revivals prevail. The trophies of nearly every revival are numerous converts from Universalism. In Lima, Livingston co., where the Orthodox, two weeks since, closed a *four days'* meeting which lasted only *twelve days*, it was reported they had converted one, or more Universalists to their faith. But the report is false to the very letter. And they will not perhaps add more than twenty to their church, mostly females, and a mere trifle to the support of their minister. In Bristol, Ontario co., where a *nine day's meeting* was closed by the Orthodox, last week, *seven Universalists* were said to have been converted, But this report, also, is absolutely, and wholly untrue. For some months before I reached this place, from Portland, Me., a report was extensively spread, that I had renounced my belief in Universalism, joined an Orthodox church, and was about to return to this country to counterwork the influence of the fatal error, I had formerly spread among the people. *The report was started by those who professed to be Christians.* And it was stated as having come so direct from me, and was so well managed, that about all the Orthodox, and many of my own religious friends believed it was true! I have been told, that some Orthodox members of noted piety, declared they had seen my letter containing my renunciation of Universalism! Those who were sincere in believing the story of my conversion, lauded me "long and loud," and calculated to have glorious times when I should return. I thank them for their compliments, so far as thanks are due. But I hope they will not now slander me, seeing they have found out their mistake.

What I have stated respecting the conversions of Universalists to the Orthodox faith, the public may rely upon as the truth. And from these facts will appear the importance of receiving revival reports with great caution. They cannot be depended on. Every thinking mind may easily perceive the object of reporting the conversion of Universalist ministers, and eminent members of the order. When a terrified assembly hear such stories told by Orthodox preachers, as true, nearly every one is ready to exclaim—"Well, if so many have renounced that doctrine, who would not give it up? Who can believe or defend it? Oh, I would not believe it for the world! I will never hear it preached again." This is the design, and this the effect, for a time. But how must these clerical reporters stand in the estimation of their once deluded friends, and *of the public*, when the *facts*, in many cases, convict them of naked untruth? Will the public still countenance, foster, embrace and sustain them, in their wild and unjustifiable career? And that too, when their mischievous and anti-republican plots can no longer be concealed? And especially, can the liberal part of community put the least confidence in their reports or pretensions?

I have no desire to forestal public opinion, and discourage Mr. Dwight,* nor injure the credit of his promised volume of Universalist renunciations. We wish to hear the *truth* on this subject, the whole truth, and nothing but the truth. But if the Orthodox should *prove* Universalism *false* from Mr. D.'s book, we hope they will not blame us, if we should issue proposals, and publish a volume which will as *fully* refute the sentiments of the Orthodox, and infinitely more so. Besides, we may get abundance of help on this subject. Thousands of the Orthodox have renounced their opinions, and become *Unitarians*, and Methodists, and Christians, &c. Now, each of these sects might publish a book, containing renunciations, as well as Mr. Dwight, and each one would prove just as much against *Orthodoxy*, as Mr. D.'s will against Universalism. But we will wait. He may get some splendid contributions. We are glad he has undertaken the work, for hitherto not a single report has stood the test of inquiry. We do protest against unfairness and falsehood, and we have uniformly called for, and desired to know the truth, but we have called in vain. And we must, though with deep reluctance, concede, that if the public will not open their eyes to the frauds that are practised by professed Christians, for religious purposes—and if they will countenance their tricks and flagrant falsehoods, in conducting and reporting revivals, there is not a redeeming spirit in the land.

WILLIAM I. REESE.

West Bloomfield, N. Y., June 21, 1831.

* This gentleman died at Oswego, soon after he issued his circular, which was published in this paper a few weeks since. Had he been a Universalist, and died so suddenly after issuing proposals for a similar work in favor of Universalism, we suppose the Orthodox would have considered it a *special judgment of God*, manifesting his righteous disapprobation of the work. But in this case, we suppose, it was taking the righteous (already ripe for glory) home to rest, and away from the evil which was to come. S.

[For the Magazine and Advocate.]

ORTHODOX LIBERALITY, CHARITY, AND GENEROSITY.

The Presbyterian engine of proselytism has been put into operation, recently, in Pembroke; and by the aid of a strong clerical FORCE, it was kept in motion ten days without intermission: during which period, some were made anxious (as usual,) and again brought back to "indulge hope." As I had not previously, been an eye witness of one of these new fangled revival scenes, I had the curiosity to attend "for a small moment:" moreover as the giants of Orthodoxy, in this region, were marshalled to appear on this occasion, I had an inclination to hear for myself the *good things*,

from the *great* ONES of the earth: supposing that Universalism, preachers, editors, and all, would be hurled over the precipice of everlasting destruction, by the brisk cannonading that would probably be brought to play upon its ramparts and towers.

During my absence, in laying the corner stone, they found it prerequisite to remove the rubbish of impartial grace; and accordingly sent the believers in God's illimitable and unpurchased love, packing off to hell, *en masse*, with your humble servant at their head, as captain of the infernal host. If they will do these things under the green tree, what, thought I, will they do under the dry? And I gave them the opportunity of repeating in my presence what they had uttered in my absence; and they had the base effrontery to represent me, before the throne eternal, and in presence of many witnesses, as a heaven-daring, impious, hell-deserving deceiver and destroyer of souls—as a blind leader of the blind, who had doubtlessly committed the unpardonable sin, and made a league with the devil, sealing his eternal damnation sure—and brought many accusations against me that were not only absolutely false, but too shocking to narrate. I asked the privilege of returning my thanks for their kindness, and an opportunity of expressing my feelings to the people relative to the matters and things; but was uncourteously denied—how charitable! how generous! how liberal! What meekness, humility, candor, and Christianlike temper!!! When questioned concerning the propriety of venting their venomous spleen in odious names, vituperation, and calumny, they answered "they were discharging the functions of their office. It was done out of a love to God, and the good of souls!!" Would not the same spirit prompt them to burn a heretic, engage in a holy crusade, erect the Inquisition, or auto-de-fe—and exterminate all dissenters from their dogmas—all for the glory of God and the good of souls?

Thus you see, I "both labor, and suffer reproach, because I trust in the loving God who is the Saviour of all men, especially those that believe." But instead of reducing me to a state of fearful taciturnity, I have received a new tongue within my mouth, and I trust that I shall dedicate my all to the service of my Master, in the promotion of truth and religious freedom, till the vital fluid shall cease to flow, and my tongue become mute in death.

After I had been branded with every opprobrious epithet that they felt disposed to heap upon me, and denounced as a teacher of pernicious heresies, I addressed a note to one of the leaders in the holy band, politely inviting him to come before the public and investigate the subject of endless punishment as the matter of difference between us, pledging myself to renounce my present sentiment on his proving his positions—and from his silence I draw the inference that he refuses to comply with the request. What shall I say of him? is he a conceited bigot, that scorns the thought of bending to inquiry; or is he a canting hypocrite, endeavoring to prey upon the credulous?

Probably you will hear of the wonderful revival in Pembroke: perhaps that the Universalist preacher and all his society in that place are "brought over," but as yet, not a single professor has renounced: and those that have been obtained, are such as were more or less previously under their domination and influence. L. L. S.

[*For the Magazine and Advocate.*]

LITERARY INSTITUTION.

By the untiring efforts of several sects of professing Christians, a number of seminaries have been established in the state of New-York, mostly or exclusively with a view to *the education of young men for the ministry*. These institutions embrace, as a part of their plan, the accumulation of sufficient funds to confer a *gratuitous* education. The means resorted to for the attainment of these funds—if they have been honest, have not always been the most honorable, and applied in the promiscuous manner they have been, their benefits have not always reached the most proper objects.—The idle, the politic, or the ignorant have, in too many instances, been the pampered recipients of a misplaced charity, which the modest could never ask, and the independent-minded never consent to receive.

The knowledge of these facts, has created a very natural and general prejudice against all similar institutions. The consequence of which is, that when the *liberal* part of community is called upon for subscriptions to an Institution of its own—those who are not particularly informed in its objects, hesitate, lest their liberality should be expended in charity for the "education of indigent young men for the ministry." It will therefore be gratifying to all such to know, that the Central Association, in the establishment of the contemplated seminary at Clinton, acted without any reference to the possibility of conferring a gratuitous education. All that body intended, is most clearly expressed in the printed minutes of its proceedings, and merely embraces the establishment of a Literary Institution where the *sons and daughters* of the good citizens of this country may receive an education suited to their respective situations, free from the annoyance of sectarian intrusion, and exempt from the necessity of learning the maxims of a sectarian creed, and where young men wishing to prepare for the ministry of reconciliation, may obtain the requisite *literary* qualifications in the same manner, and on the same terms, as others—by *paying* for their tuition, without incurring the contempt and reproach of their instructors on account of their faith.

It is true, that the Institution is placed directly under the control of a Board of Trust of the Universalist denomination. And from whom else, has community a right to expect a *liberal school?* Besides—nearly or quite the whole amount of subscriptions already raised, and what the friends of the Institution have a right to expect, is, and will be the voluntary bounty of the members and open friends of that denomination. And there is certainly great propriety, in committing their liberality to the disposal of their friends, especially when it is recollected, that what they have heretofore bestowed upon others, has been uniformly applied to crush them as a religious people.

We are happy to assure the friends of the Institution that the subscriptions progress with as much success as the most sanguine could anticipate. And that a very few weeks, if employed in spirited and faithful efforts to circulate the subscriptions, will enable the Executive Committee to commence building. Let every friend of the undertaking remember that our motto is *onward*, and with accompanying exertion, a school will yet be opened at early winter, for the "instruction of males and females in the respective sciences." S. R. S.

Clinton, July 5, 1831.

[*For the Magazine and Advocate.*]

ON ENVY.

"Envy slayeth the silly one."—*Job.*

The indulgence of an envious disposition is one of the most destructive propensities to which mankind have ever been subject. Destructive, I say, not only to that harmony and brotherly love which constitutes the life and happiness of society, but also, to every philanthropic and benevolent emotion of the heart which is subject to its withering influence. Yes, to the individual who suffers himself to remain under its tyrannical control, it continues a curse, a lasting curse. He is constantly prone to forget all the richest benefactions of Heaven, by which he is every moment surrounded, frequently transforming them into imaginary curses, while he looks, grieves, and repines on the prosperity of others. This, however, is not a propensity which has until recently remained undiscovered among the frail children of men. We find it was this that prompted the vicious Cain to put a period to his righteous brother's life—Gen. iv: 8. Joseph also, was *envied* of his brethren, because his father loved him. Gen. xxxvii: 11. The Jews envied Paul and Barnabas, because they preached Christ. Acts xiii: 45.

Envy, at the good of others, and malice, wishing them evil, as has been very justly observed, is a deep pollution of mind. Nothing can more effectually alienate the heart from the nature and life of *pure and undefiled religion*, and from God. The clearest, most consistent, and exalted view we can form of the Deity, is, that he is *good*, and is engaged in *doing* good. "Envy," says an eminent author, "is not only contrary to supernatural grace, but to natural conscience, and turns a man into a devil."

Envy generally takes its rise from a consciousness of wanting, either the talents, or the accomplishments, or the properties in the possession of another. Instead of exciting in us the desire to imitate what we conceive to be agreeable in others, *envy* pushes us on to depreciate, or undervalue their good qualities.

Reader, let us beware that we give not the heart indulgence to this vicious, hateful, and peace-destroying disposition. Let us constantly watch the operations of the mind, lest it steal upon us unobserved.

If we chance to hear a fellow-being praised for his actual improvements in manners, habits, or in literature; or if a dislike to the subject intrudes upon the mind, and makes us unwilling to unite in their commendation, rest assured that *envy* is the cruel instigator: or if we exert ourselves in discovering his *imperfections* with a determination to expose them when we shall again hear him praised, recollect that this is the suggestion of envy, and that such feelings are the beginnings of temptation; and forthwith form the resolution to feel and act more generous in future. It would be well for us to remember, that if the merit, the just praise, or the prosperity of others, gives us pain, it is because we are *inferior* to them. Then instead of being displeased and disconcerted at their goodness or prosperity, let us at once come to the determination to be *like* them.

If we chance to be treated unkindly by our fellow-beings, or ridiculed by them without provocation, it reflects dishonor upon *them*, but no discredit upon *us*. Where misfortunes of any kind are not owing to our own fault, we ought never to regard them as a disgrace, neither will they ever be so regarded by the philosopher or the true Christian. But to conclude.—The word of God, the necessities of man, and the nature and fitness of things, require that we should be sincere in our words, open and generous hearted, kind to our equals, respectful and obedient to our superiors, especially those who administer the government, that we preserve a constant sense of active goodness, virtue, and benevolence. Then shall we rise above the meanness of cruel envy. J. C. jr.

Berkshire, 1831.

"A LETTER

To an Orthodox Minister on Revivals of religion; by Bernard Whitman, Boston; published by Gray and Bowen, 1831," 12*mo. pp.* 64.

[Continued from our last.]

3. What is the third step to be taken in getting up an Orthodox revival? *Multiplied meetings for exhortation.* You have lately held three or four long services on the Sabbath, and three or four more on each of four days in the week. You entreat all your society to attend, and bring with them as many of their friends and acquaintances as can possibly be urged to accompany them. You suppose that those members of Unitarian parishes who have never witnessed your revival measures, may be more easily excited than those of your own hearers who have been accustomed to such influences? You invite from abroad those preachers who have acquired some celebrity in creating an excitement, and who are well calculated to arouse the feelings and passions, by their appearance, voice and gestures; by their bold declamation and reckless denunciation; by their exaggerated statements and frightful descriptions. Your discourses are characterized by extravagance. You represent the Supreme Being as an inexorable Judge, glowing with the flames of wrath and anger, determined to wreak his vengeance on all his dependent creatures who will not bow to his sceptre. You paint the depravity of man in colors as dark as the blackness of hell; and to the infernal regions you must resort to find any living resemblance to your picture. You describe the torments of the damned, by images at once disgusting, shocking, and terrific; and pronounce them both unutterably excruciating in degree, and endless in duration. From almost every page of your harangue, the flashes of a material hell are constantly bursting, and the suffocating smoke of burning brimstone continually ascending. By way of contrast, you depict the joys of the redeemed in the glowing language of poetic fiction. But this is not all. You introduce accounts of what had occurred in other societies and distant places; and relate doubtful stories of the most alarming character. You tell of one opposer of your excitements who has been deprived of his reason by the miraculous interposition of Deity on account of his opposition. You tell of a young female who lately died a most excruciating and wretched death, because she had forsaken inquiry meetings. You mention the remarkable conversions of persons of the least civil or military note, in order to prove that the revival may extend beyond weak women and still weaker men. You endeavor to impress the conviction that the Lord is present in a special manner, that he cannot be expected to remain long, and that many of your hearers will be dead before his return. And you conclude your exhortation by assuring all present, that some of their number will die before morning; that this is their last opportunity to get religion; and that unless they improve the passing moment, the morrow's light will find them weeping and wailing among the damned souls of the infernal world. You then have your anxious seats, or your trap doors to a room beneath, where the frightened are collected, and subjected to a new and equally unchristian process. Time would fail me to record all the fanatical extravagances of such meetings.

And can you call this third step for the promotion of a revival a scriptural measure? Will you pretend that the Gospel furnishes any authority for such proceedings? Did our Saviour ever appoint three or four meetings on the Sabbath, or a dozen or twenty during a week? Did he ever send for others to help him produce an excitement? Did his revival discourses bear the least resemblance to those of modern days? Read again his sermon on the mount, and every exhortation he delivered; and if you are not willing to confess that his preaching condemns yours, I shall begin to think you absolutely blinded. When Paul first preached the Gospel at Antioch, why did he wait from one Sabbath till the next, before he completed his message? Why did he not call the people together during the week, and hold four-day meetings? Had he no love for their souls? Or did he not understand how to get up a revival? And where in the whole compass of revelation, can you find any model for your representations of God and his government; of the nature and means of conversion; of the depravity and inability of mankind; of the regions of hell and heaven! Nay, where can you find any such specimens of religious extravagance and fanaticism, not to say falsehood and madness?

4. What is the fourth step to be taken in getting up an Orthodox revival? *Whispering meetings.* Those disposed to favor the excitement assemble of an evening in a dimly lighted apartment. Much the larger portion of the company are females. Either the minister or some male assistant passes around the room, and whispers something into the ear of every individual. He generally repeats some striking passage of Scripture, or gives some solemn admonition, or utters some awakening truth, or puts some startling question, or pronounces some unauthorized assertion. By the stillness and deathlike silence of the scene; by the ghastly appearance of every countenance on which the dying light casts its paleness; by a sudden change in the train of thought or state of feeling, he hopes to excite a high degree of terror and agitation. For when the timid subject is thoroughly frightened, she can be moulded at pleasure; she can be induced to make any acknowledgements, and sign any confessions and give her assent to any creed, and adopt any party measures. The whole process reminds one most forcibly of the modes of operation upon those suspected of witchcraft in the time of our fathers.

Now can you call this fourth step for the promotion of a revival, a scriptural measure? Is it authorized by either the precept or example of any inspired teacher? For a moment imagine the lowly Jesus at such a meeting. Behold him enter a dimly lighted hall, filled mostly with anxious and gloomy females. See him whisper something to each attentive listener as he passes around the chamber. Even the supposition of such a case is enough to shock every serious mind, destroy all worthy conceptions of our Saviour's dignity and delicacy, and stamp with reprobation every such proceeding. Can there be found a female of any refinement, of any sense of propriety, of any true modesty, of any Christian humility, who would submit to such inquirers? Can there be found a husband who would willingly permit his beloved wife to pass through such an ungodly ordeal? Can there be found a father of any pretensions to civilization, who would knowingly expose a daughter to the operation of this device of bigotry and fanaticism? But I may not put you to the blush by asking further questions. The recollection of your Saviour's conduct must convince you of the unscriptural character of this measure.

After examining the fifth step—*inquiry meetings*—and showing that none of their ques-

tions about conviction, &c. were ever asked by our Saviour and his apostles, Mr. W. proceeds to the third general division of his subject, an examination of the fruits of revivals. We should be glad, in a future number, to make some extracts from this division, and also, from the concluding part of the letter, and will do so if circumstances will permit.

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, *Editor and Proprietor.*
AARON B. GROSH, *Associate Editor.*

Utica, Saturday, July 9, 1831.

THE THIRD CALL.

To the Reverend D. C. Lansing, D. D.,
And the Second Presbyterian Church in Utica.

We have somewhat altered the *heading* of the call, in consequence of hearing that the Dr. himself, is not at present in this village. True, in our first and second calls we included the Church also, but did not particularly include it in the *address*, as at present. We really feel anxious to know the name and residence of the Universalist, who, as long-continued and widely-spread reports, (as well as Dr. Lansing) say, was converted in this village, last winter, in the session room of the Dr.'s church. Can none of you inform us—substantiate your reports—refute our repeated denials, and satisfy the doubting and hesitating public mind? His name and residence, (*if* he *has* a name and place of abode, which we much doubt,) must surely be known to many of you—and if left at this office it shall be made known to those who have read our repeated denials of the fact. Will you give the name? *Can* you give it? Dare you risk your characters for veracity by disclosing it, that your reports may be tested. The Editors.

Mr. Bunce, of the (Albany) Defender of Religious Rights, has taken exception to the language in which we noticed his intention of commencing that paper. When we spoke of the intolerance of his Presbyterian brethren, we understood him to say, as he *had* said, that he had been reared a Presbyterian, and meant by their *intolerance*, what he *has* stated, their attempts to put down the Salina Herald for opposing revivals, missionary and other monied schemes. Our only apology, therefore, must be on the word "*driven*"—which, after his explanation, we feel called on to change to "induced" if that will suit him better—adding as another motive, the necessity he saw of opposing them in a place where the paper could have a freer and greater influence and circulation. We did not mean to impugn his motives, and do believe he has given a more literal and harsh construction of our language than charity permits, justice demands, or candor allows.

Again—when we spoke of "this order of periodicals" increasing, we alluded to anti-missionary, &c. papers. *This* order of periodicals *is* increasing. Besides the Reformer, we have the Watchman, Telescope, Priestcraft Unmasked, &c. &c. In this order we do include the Defender—and though it may claim a difference from the others, yet the difference, in our view, is not so total as to induce us to alter our assertion that, "The increase of this order of periodicals has been very considerable within a few years past—particularly since the 'religious party in politics' began the Sunday Mail demonstrations in Congress." With these explanations we wish the defenders—*all* of them—of religious rights and liberties—whether they be secular, or religious, or irreligious, or neither, abundant success in *that* part of their vocation, and prosperity commensurate with their labors.

A HAPPY THOUGHT.

Neighbor Hastings, of the Western Recorder, in speaking of the article that appeared in the New-York Evangelist relative to the meeting in Dr. Skinner's church, Philada., where Messrs. Aikin and Lansing narrated the revival operations in this vicinity, from which narration we copied Dr. Lansing's statement of the converted Universalist of this village, (see our 26th No.) has the following language:—

"The article continues to be copied by the journals, and is sometimes severely commented on by the enemies of the cause. It may not be improper, therefore, just to mention, as we feel authorized to do, that the reporter of the Evangelist was rather unfortunate in his representation of the matters set forth. The statement appears different on paper from what it did in Dr. S.'s church."

A happy thought this, Mr. Hastings. There is no doubt but many and even most of these whining verbal narrations of the wonders effected in revivals would "appear very *different on paper* from what they do" in a crowded assembly, filled with frightened and crying women and children. S.

REVIVALS.

There are some things worthy of notice in these excitements. They have commenced their general influence immediately after the signal defeats of the Sunday mail petitions, and after the voluntary withdrawal of those petitions from before congress. They are relied on, by the Christian party as the means for filling up their ranks—as the means of eliciting "rulers who shall govern in the fear of the Lord"—as the means of "obtaining, if necessary, *by force* what has been denied to their solicitations."—They are looked up to, by their advocates, as being to the men, women, youths and maidens, what the Infant and Sunday schools are to infants and children—the medium of operation, by which to obtain the assistance of their power and influence in favor of their sectarian plans. Measures have been taken to extend their operations east and south and west of this State, where they are in the full tide of experiment. What success will attend them remains for all-trying time to determine.

These circumstances appear suspicious, and are calculated to excite our jealousy, and prompt to a careful observation of every movement.—Let the leaders, therefore, be strictly watched in their speech, manner and action.

Ye can discern the signs of the weather, be careful then to discern also the signs of the times. G.

The following article we copy from the Western Recorder of the 28th ult.

Five Witnesses.—Zion's Advocate, a paper published by the Baptists in Maine, stated a short time since, in a revival notice, that several Universalists had bowed to the Prince of Peace, &c. This statement was afterwards contradicted in the same paper, by one Mr. St. Clair, who denied that a solitary instance of the kind had occurred. In answer to this, a certificate soon afterwards appeared, which closed in the following manner; no doubt, much to the confusion of the Universalists:—

"We feel it our duty, for the truth's sake, to say to you and the public, that we have been advocates for the doctrine of universal salvation. But during the winter past, we hope God has had mercy on us, by convincing us that without repentance there is no remission of sin, and has made the gospel to us, both the power of God, and the wisdom of God. Respectfully your's,

Samuel Uran, Daniel Wilkinson,
Sylvanus Gibbs, Nathan Hammond,
James Simpson, jr."

REMARKS.

Wonderful convincing evidence this! There are two particulars worthy of attention in this certificate. 1. The pretended Universalists do not say they have *renounced* the doctrine; from which we might conclude that *if* they were *ever* Universalists they are so still. But 2. Their own statement shows that they *never were* Universalists—notwithstanding they assert they were. For they say they have been convinced, the winter past, that "without repentance there is no remission of sin." Now if they thought differently before this, they were far from being Universalists. Again, Mr. St. Clair, who first contradicted the story, would undoubtedly have known them had they been Universalists. Thus their stories of converted Universalists generally turn out in the end. S.

Br. Isaac Whitnall of Barre, in a Postscript to a late letter to the Senior Editor, says:

"I discover, after what is called a *revival* has passed over, there is generally a spirit of free inquiry into the cause, nature, and tendency of the bustle; and many settle down on far more liberal principles. As it respects the congregations to whom I preach, they are greatly increased since last winter; and some individuals are more zealous in the cause of truth than before. Hence, we see verified the old adage, that 'It must be an ill gale that blows no one any good.'"

POETRY.

[*For the Magazine and Advocate*]

LINES

Composed by Mrs. Betsey Doolittle, consort of Mr. P. Doolittle, (who departed this life at Fredericktown, Ohio, Nov. 10, 1827,) and sung at her funeral: published by request.

A few minutes before she expired, Mrs. D. expressed herself nearly or quite in the following words: "Receive me, O my Friend, my Father, and my God!" A little later, observing her sisters weeping, she expressed herself very emphatically, saying, "O, Harriet, do not weep for me, for I am going where trouble and sorrow never, never can come." These were her last words when she breathed out her spirit into the hands that gave it; resting in the sweet and consoling hope of meeting the whole world, cleansed, purified, and made holy and happy.

When the green sod of Nature's earth
Is laid upon my mouldering clay,
O Lord, my God, that gave me birth,
My spirit then shall rest with thee.

Trouble and sorrow then shall cease—
My tears shall all be wiped away—
My troubled spirit be at rest
When this frail body turns to clay.

My husband, and my children dear,
I bid you all a short adieu—
There's nothing worth my staying here,
Except I stay to live with you.

Be kind, affectionate, and true
Unto each other, while you live:
A wise and virtuous path pursue,
And you a blessing shall receive.

My Harriet* dear, so passing sweet!
Her prattling words and charming eyes
Too often teaupt me to regret
That I was ever born to die.

I leave her in God's holy care,
And trust her in her father's arms;
I leave him a double care—
O, watch, and keep her from all harms.

It's not for works which I have done,
That I expect eternal peace;
But through the merits of God's Son,
I look for joys that shall not cease.

Though some there are who doubt it all,
There is a promise firm and sure,
I hear my blessed Saviour's call,
"Come live with me for evermore."

O Jesus Christ! thou smiling Lamb
Who bled on cruel Calvary's cross;
Who groaned and died for sinful man,
Thy purchase never shall be lost.

Adieu, my friends—mourn not for me—
I go where nothing can annoy—
And think, when these few lines you see,
The writer lives in endless joy.

* Her youngest child.

From the Liberator.

THE MIND IS A GARDEN.

"*And scattered truth is never, never wasted.*"

The mind is a garden—and youth's sunny morn
Is the season for planting: the rose and the thorn
Will spring up together—then let us take care,
That none but the *sweetest* of roses grow there.

This soil is so fertile, so rich is the ground,
That the smallest of seeds may in plenty be found;
Here plants of all kinds, both of falsehood and truth,
Spring up and are warmed in the sunshine of youth.

If the seeds of deception, of envy and strife,
Are suffered to grow in the spring-time of life,
When the autumn of age chills the breath of the air,
We must gather the fruits of our little 'parterre.'

But let us be wise, and pluck up by the roots
All plants such as these, ere we taste of their fruits;
And place in their stead those that Nature designed,
To adorn and improve and embellish the mind.

In one *peaceful* spot shall the olive branch flourish—
This the pure stream of Religion shall nourish;
Here too shall the plant of kind Mercy spring up,
Refresh'd from the o'erflowing of Charity's cup.

O, let the young gems of fair *Knowledge* abound,
To scatter their truths to the plants all around;
So likewise the *Laurel*, with its arms spreading wide,
In friendship shall shield the sweet rose by its side.

When the sun that has cheered us in life's early days,
Shall withdraw from the garden the light of his rays,
From the flowers as they wither, O, may there arise
A grateful perfume that shall reach to the skies.

Religious Notices.

One of the Editors will preach in Verona, (Hand's village,) on the third Sunday inst. at such place as the friends there may provide.

Br. S. Jones will preach at Sanqoit on the third Sunday, inst.

Ordination.—Br. *S. W. Fuller* will be ordained at the Union Church in Boonville, on Thursday, the 14th inst.—Sermon by Br. *S. R. Smith*. Ministering brethren generally, are invited to attend.

Br. *W. Bullard* will preach at Fulton, Oswego, Upper Landing Schoolhouse, on the fourth Sunday instant, and lecture at 5 o'clock, P. M. at Volney, near Col. Gaspar's. On Tuesday evening following, he will lecture at Oswego village. On the fifth Sunday, inst., he will preach at Volney, near Gaspar's; and at 5, P. M., at Fulton.

Br. *S. Miles* will preach at Russia Meetinghouse, on the third Sunday in July, inst., and continue to preach at the same place every third Sunday, during the ensuing year.

Br. *W. Bullard* will preach at Hartwick, Otsego co., on the third Sunday in July, and will lecture at 5 P. M., said day, at such place in the neighborhood, as the friends there may appoint.

Br. *S. Miles* will preach in the Schoolhouse, near Capt. S. Hubbard's, Marshall, on the fifth Sunday inst.

Br. *J. Freeman* will preach at Genoa, the fourth Sunday inst.

DEATHS.

In Roxbury, Norfolk county, Mass., on the 9th ultimo, Capt. *Samuel Parker*, aged 54 years.

When an upright, honest man—a good and worthy citizen is removed from the busy scenes of life by death, it is useful to reflect a moment upon the loss which society has sustained, and recal to mind the virtues of the departed. During fifteen years, Mr. Parker has officiated as Debenture Clerk in the Custom House, in the city of Boston, where his amiability of manners, prompt attention, and zealous rectitude of purpose won him the respect and regard of all. Those who have, for years, been in the daily practice of repairing to his desk, will experience unfeigned regret to find that the place which once knew him, knows him no more forever. Where all are courteous and attentive, his length of service made him to be distinguished; nor was it only in his public relations that he fulfilled his trust, but as a Christian, husband, parent and friend, he shone with no borrowed light, while his literary and historical knowledge made him respectable in company with the scholar. He died, as he had lived, a firm believer in God's impartial grace, and rich in the hope of life and immortality for all men.

In Watertown, on the 13th ult., Widow *Eleanor Goodale* in the 83d year of her age. Mrs. G. was among the small number of the human race, who arrive at a good old age, in the enjoyment of health, and with an unblemished moral character. "Like a shock of corn cometh in his season," she was gathered to her fathers in "full age." She has left a large family of children, and numerous descendants, who will long cherish the remembrance of her virtues. She was more than forty years a member of a Baptist church, and her connexion with that church was dissolved *solely*, because she believed God "is the Saviour of all men." During the two last years of her life, she was a worthy member of the Universalist church in this village, in the communion of which, she died in peace. Her funeral was attended at the session of the Black River Association, according to the notice in the minutes of the proceedings of that body. P. MORSE.

When dunces call us fools without proving us to be so, our best retort is to prove them to be fools without condescending to call them so.

From the London Universalist Miscellany.

RULE FOR UNDERSTANDING THE WORD, ALL, IN SCRIPTURE.

It is well known that the word *all*, as it occurs in the Scriptures, admits of various acceptations. Sometimes it means literally and mathematically, *the whole*, without any exception; at other times only a *part*, and sometimes only a *small part*. These different uses of it have contributed much to support the controversy, which has long existed, concerning the extent of the death of Christ, and Christians on both sides, have argued with apparent force, alternately insisting on the *restricted* or *unlimited* sense of the word. Could a certain extent be found in the Scriptures themselves, to determine always how we are to understand it, much disputc would be avoided, and the controversy relative to the extent of the death of Christ would be settled; and by the same rule, the doctrine of the *Restoration* might be proved to be true or false. It is reasonable to suppose that the Scriptures do afford sufficient ground for such a rule; for it is contended that the Bible is a *plain* book, and easy to be understood, *in all its doctrines and precepts*, by every honest and diligent reader of it. Let the following rule therefore be kept in view, viz. That whenever we meet with the word *all*, in connexion with any point of *doctrine*, it always means literally and mathematically the *whole*, including all its parts; but where it is used *historically*, it frequently admits of *hyperbole*. This use of the word is consistent with common sense and common usage. If any man can find a *single* exception to this rule in the whole Bible, he is invited to make it known. To illustrate this rule, consider Heb. ii: 8. "For in that he put *all* in subjection under him, he left nothing that is not put under him." And also 1 Cor. xv: 27. "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he, only, is excepted, which did put all things under him." In these passages the apostle gives instances of the word being taken in its fullest latitude, when connected with doctrines. When we meet with it in relation to the death of Christ for men, the same extensive sense of the word is necessarily understood, as Isa. liii: 6. "The Lord hath laid on him the iniquity of us all." The prophet had been saying, "All we like sheep have gone astray: we have turned every one to his own way." It is evident that he here describes the whole human race; for we have all sinned and come short of the glory of God; so that he asserts, that all who have gone astray, have had their iniquities laid upon Christ. This can never be disproved, unless it can be shown that some men have not sinned; which would be an express contradiction both to Scripture and experience.

In historical passages it is different, as in Matt. iii: 5, 6. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan." Here we must understand only a part of Jerusalem, &c. For we are elsewhere told, that the Scribes and Pharisees rejected John's baptism.

But we are no where told of any for whom Christ did not die; nor any where told of any who are not given to him, &c. It is presumed, therefore, that the above rule is strictly true, and if kept in view, in reading the Scriptures, will be of great service to serious inquirers after truth.

Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

LETTERS CONTAINING REMITTANCES,

Received at this office during the week, ending July 6.

P. M., Pembroke, $3—J. M., Oswego, $6—T. H., Norwich, $1—T. W., Wooster, (O.) $3—J. S. S., Sherburn, $2—F. P., Parishville, $1—A. G. B., per P. M., Adams, (Ms.) $1.50—M. W., West Liberty, (O.) $2—P. M., for J. H., Big Prairie, (O.) $2—P. M., Jamesville, $3—R. M., Oswego, $3—E. D. S., Danby, (Vt.) letter of a few weeks back, with remittance, received.

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